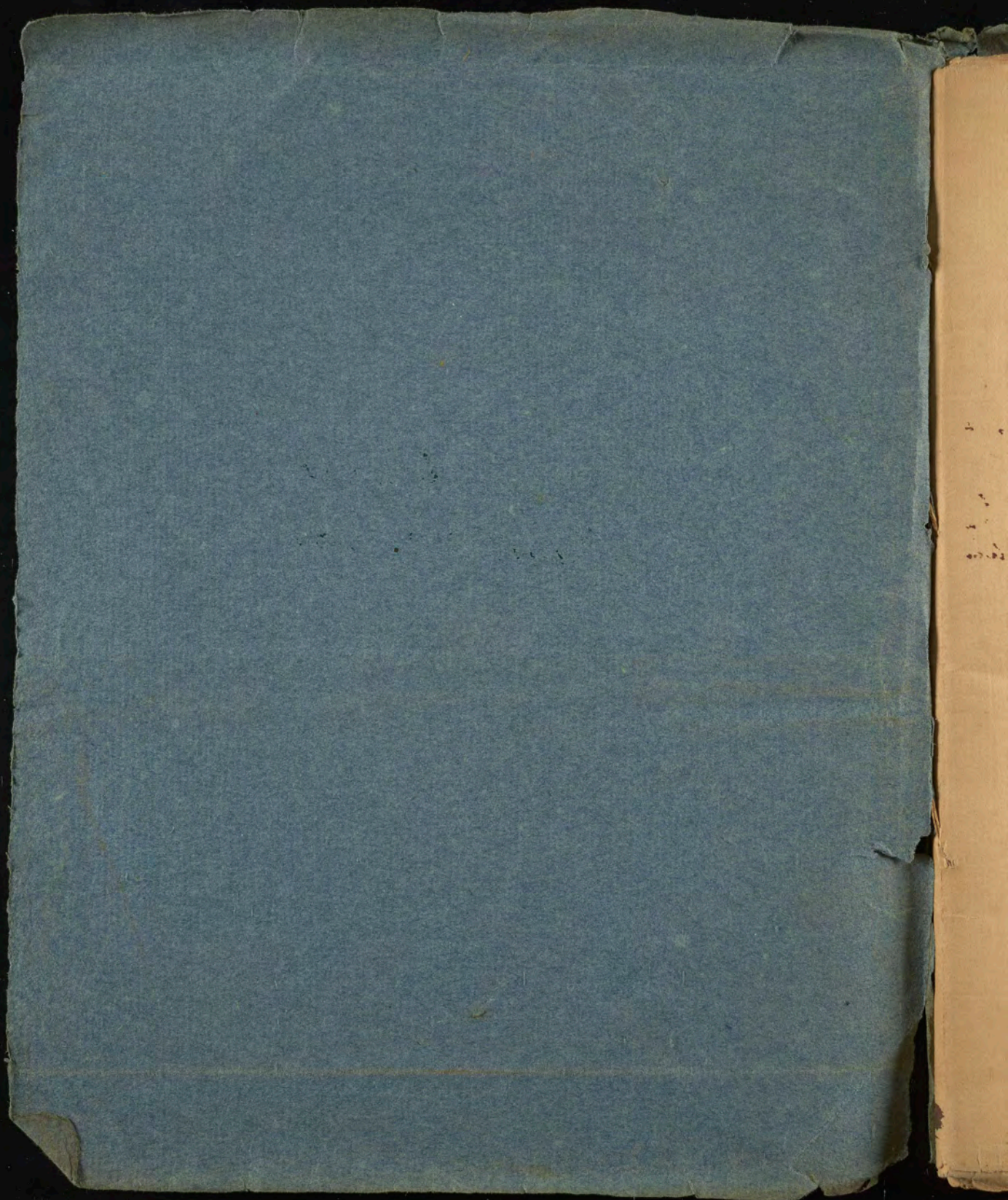
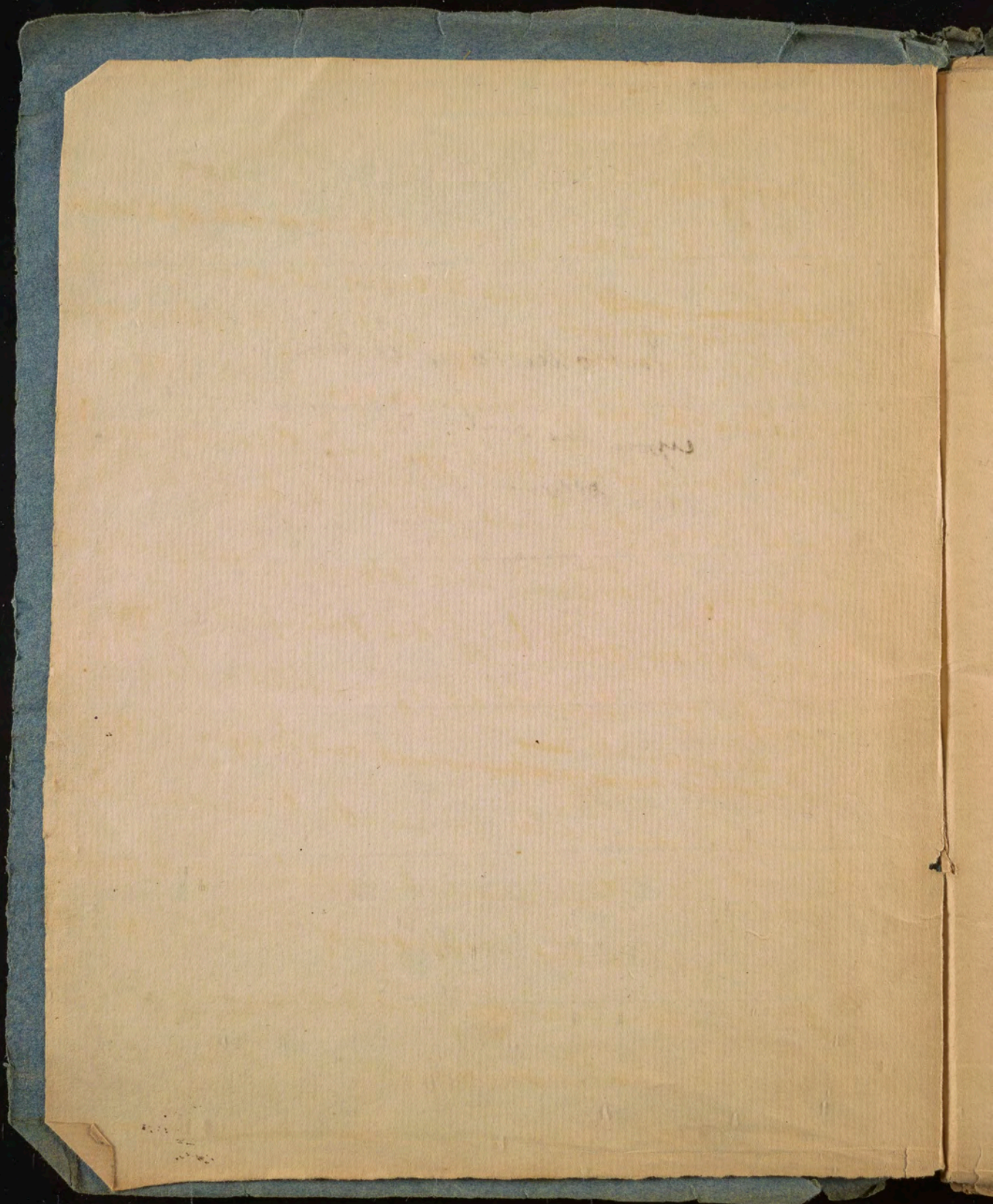


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Introductory Lecture
upon the duties of physicians to
each other. Delivered
Novem^r 2^d 1822



Gentlemen,

The duties of morality ~~are all of a positive~~
~~nature and~~ extend to every situation, and
relations and
to all the circumstances of life. A soldier upon
his death bed at Siconduaga during the re-
volutionary war, sent for his Colonel, and
asked him, if he had done his duty as a
soldier. "Yes said his Colonel, - and faithfully
too". Then said he, "I die satisfied". Every
profession like that of a Soldier, has its
appropriate ~~and specific~~ and specific duties,
which require to be made known, and
enforced. This remark applies in a peculiar
manner to the profession of medicine. A
Physician may be just in private life,
faithful to his patients, but deficient
in all the duties they owe ^{to each other.} ~~to each other.~~
This

✓ Let it not be supposed gentlemen, that I mean to assume the Office of a legislator upon this occasion. I am alike unequal and indisposed to such an undertaking. My only qualification to point out the duties I have mentioned, is founded upon having been a spectator for more than half a Century of the good effects of performing, and ^{of} the extensive evils of neglecting them.

~~The Design of the present Lecture is to~~
point out those duties, and to suggest
enquiries to

✓ ~~The~~ The words of Dr Sydenham are ^{an} excellent
lesson to physicians upon this Subject: "were
a medicine offered to me (says this great &
good man) that would cure all the diseases
of the human body, upon condition that
I should keep the composition of it a
secret, I would refuse to accept of it."

2
These obligations to discharge those duties are
founded upon the same Authority as those which
they owe to their God and their neighbour; ~~and~~ ^{but} if
this were not the case, they are imperiously
called upon to perform them by the ^{necessity} ~~obligation~~ of
cooperation in study, ^{of} sympathy in labor, and reci-
procal Aid and support, in order to exercise their
profession with Advantage to themselves, and
to protect it from the prejudices and Unkindness of the
World. ~~That~~ The design of the present lecture
is to point out those duties, and to suggest
motives for ~~carrying~~ inducing them to practice. ✓

I The first duty, I shall mention that is im-
-cumbent upon physicians, is to ^{to each other} communicate
all the knowledge they acquire by reading, or ob-
-servation. ~~to each other~~ In a profession in which
truth is acquired with so much difficulty, and
in which its application is ^{of so much} ~~so~~ important, this
Duty cannot be omitted with increasing
guilt in a greater or less degree. ✓

[Faint, illegible handwriting in a cursive script, likely from an 18th-century manuscript. The text is written in brown ink on aged, yellowed paper. The script is dense and fills most of the page, with some lines appearing more distinct than others. The paper shows signs of wear, including creases and discoloration.]

cities and Villages and in some parts of our
 country of whole Districts to meet weekly,
 monthly or quarterly for the purpose of
 informing each other of every thing new
 they had respectively met with in the
 course of their reading or practice. ~~For~~ Such
 Associations have existed in many parts of
 the world, and have always attended with
 great individual and public benefit.

Physicians
 II. They should exercise the strictest justice &
 candour towards each others professional
 Characters. They should contradict all
 such calumnies as they know & believe
 to be ~~void~~ without foundation, and where
 they are not satisfied that this is the
 case, they should inform each other of
 them, in order that ~~they~~ they may be
 refuted, ~~where~~ where a brother has
 erred in

~~✓ The honor of which as dear to a
✓ and this should always be considered as
the physician's protected and cherished by
a physician with as much care as if
it were his private property.~~

✓ ~~Things~~ which should always be considered
as a part of our property, and

~~his~~ opinions or practice, no advantage should
 be taken of ^{either of in order} ~~them~~ to injure his reputation
 or business. His errors are probably the
 errors of the profession. ~~By concealing them~~
 they ~~errors~~ we protect the honor of our profession, &
~~therefore we promote~~ ~~protect~~ ~~the profession~~
~~favor obloquy, and thereby~~ ~~we~~ ~~promote~~ ~~our~~
 own interest, as well as that of ~~one of~~ ^{our}
~~our~~ ^{mistaken} ~~brothers~~ brother. This the truth of
 this remark was ~~was~~ obvious in this
 city in the year 1793. The publications
 which were intended to injure individual
 physicians only, affected the credit of the
 science of medicine generally, to such a
 degree, that many people died without
 sending for a physician, or recovered by
~~the~~ trusting to nature, or the common
 place remedies of their friends, or cusses.
~~From this fact, we see that if~~
~~of moral considerations will not deter~~

^{at}
^{1:}
 V^o The first question to be determined ^{under} ~~on~~
 this head is, what qualifications in ~~the~~
 practitioners of ~~medicine~~ ^{physic} should entitle
 them to be met in a sick room? If an-
 -swer, a regular education in medicine
 without any regard to a medical title.
 But ^{there} are cases in which a consultation
 should not be objected ^{even} to with quacks, if
 mean where ~~patients~~ ^{will not consent} ~~to give~~ ^{to} ~~the~~
~~hands to give~~ to dismiss them, and
 where the loss of ~~the~~ life may be ^{the} consequence
 of not using them out of their hands.
 This need not prevent our ~~exposing~~ ^{their} ~~them~~
^{ignorance} at other times, and doing every thing that
 lies in our power to obtain, and ex-
 -cute laws to ^{expel} ~~exclude~~ them
 from the ranks of our profession.

5

~~and errors~~
~~end from exposing the ignorance of our~~
~~personal interest should have that effect, for~~
~~brethren, let us suspect ~~before~~ that we cannot~~
~~injure them,~~
~~but~~ without indirectly injuring ourselves.

III As the principal intercourse of physicians with each other is in consultations, I shall make a few remarks upon the conduct which should regulate them. V

2 In ~~the~~ all consultations ~~that~~ the aid of further medical advice is suggested either by the physician himself, or by the friends of patients, or his friends. ~~The~~ In the former case, the physician has a right to name that person to assist ^{him} whose principles & modes of practice accord most with his own, and in whose honor he has full confidence. In the latter case, a physician has a right to object to a consultation

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200.1

7
with a person ~~whose~~ in whom those pre-
-requisites to harmony and success do
not take place: I consider this as One of
the prerogatives of a physician which should
never be surrendered either to the importu-
-nities or power of a patient, and where it
cannot be maintained, a physician should
retire and leave his patient to ^{the consulting} ~~the~~ physician
whom ~~he~~ ^{he} has preferred. This is an act of
~~equal~~ reciprocal justice, and no blame should
be incurred by it on either side. The ill
consequences of ~~it~~ such a step (if any should
occur) will be far less, than a consultation,
or rather a Controversy between two phy-
-sicians of ~~of~~ discordant opinions, and
nodes of ~~the~~ practice, and who are secretly

V Occupy the same rank in our principles
and conduct as Veracity and justice. Its
importance will be greatly enhanced by
attending to the serious consequences of
neglecting to practise it, for the =

8

hostile
friendly to each other. —

by the preliminaries of a Consultation being
3: ~~a Consultation being agreed~~

thus settled, the next duty ~~has~~ ^{is} ~~to~~ physicians
due to each other is punctuality in ^{complying} ~~visiting~~ with
their engagements to visit their patients exactly at
the same time. In the common Affairs of

life, punctuality in business, has been called a

minor ^{virtue}, but in the practice of Medicine

it is a virtue of ^{the first magnitude, and should} ~~as great~~ ^{importance}
neglect of it ^{is often} ~~is~~ attended with the consequences of

a vice of the worst kind. ~~that is one of which~~

~~is the loss of life~~. Every ^{time} ~~being~~ a physician vio-

lates an engagement with one of his brethren,

he robs him of that which was not his
own, that is of minutes, or hours devoted to

Successive Appointments, and thereby detracts

from his reputation, as well as endangers

[Faint, illegible handwriting in a cursive script, likely from an 18th-century manuscript. The text is written in brown ink on aged, yellowed paper. The script is dense and fills most of the page, with some lines appearing more distinct than others. There are several dark ink blotches or smudges scattered across the page, particularly in the middle and lower sections.]

the lives of his patients. I am not singular
in the ^{importance} ~~high rank~~ which I have attached
to this virtue. A noble ~~craftsman~~ statesman in
England had so high a sense of the moral ob-
-ligation of punctuality, that he once said
"Had I agreed to meet one of the poorest of my
tenants at a certain hour in a remote wood,
only for the purpose of playing puola pin, no
considerations should induce me to disappoint
him!" I have mentioned this anecdote in
an address to the Graduates in medicine in
the year 1810, but it is to repeat with good
sense and justice that it cannot be mentioned
too often, nor too deeply imprinted upon the
memory of a physician.

It is a ^{1st} ~~second~~ duty which physicians owe to
each other ^{in consultations} is civility. In their meetings

✓ Too much importance cannot be
attached to them. They are the oil that
causes the wheels of cultivated Society to move,
not only without emitting ungrateful
sounds, but to send forth musical tones. The
Absence of them, constitutes one of the greatest
evils of human life. Incivility in all its
forms is a real and positive injury.

"Small slights, Contempt, neglect, unreasoned
with hate, says the poet
"break up in number, what they want in
weight; and hence we ^{often} ~~generally~~ find
they are followed on the part of the person
who is the subject of them, with suspicion,
coldness, ~~unkindness~~, and finally with open
hostility and revenge. —

to consult together, ~~that~~ whether weekly,
 daily, or oftener, they should resort each other
 with the usual inquiries and Ceremonies
 which ~~create~~ nature has dictated, & custom
 sanctioned among all the civilized nations
 in the world. They should part from each
 other in the same manner. Where ~~any~~ ^{the}
 usual forms of good breeding are ~~kept~~ practised,
 it will be difficult for any Unkind feeling
 to enter the human heart. ~~and where they~~
~~are not, the neglect of them is generally~~
~~followed by~~ ^{suspicion,} coldness, Unkindness, and
~~open hostility.~~ I am the more disposed to
 urge the practice of civility in the intercourse
 of physicians with each other from ^{the recollection of the following} ~~having~~
 instance ~~based on~~ of its ~~and~~ and obvious
~~and~~ ~~unmistakable~~ ~~its~~ offensive nature, ~~and~~

[Faint, illegible handwriting in a cursive script, likely from an 18th-century manuscript. The text is written in brown ink on aged, yellowed paper. The handwriting is slanted and difficult to decipher due to fading and the style of the script.]

~~Conspicuous in this city.~~ Two physicians
in this city
were called to attend a patient at the same time.

One of them met his brother practitioner
every morning ~~with the usual~~ for several
days with the usual forms of respectful
behaviour, and parted with him in the
same manner. To these forms, no

return was ever made. The physician
who ~~was~~ treated with this indigence, with
difficulty assumed the same mode of be-
-haviour, and for several weeks they met &

parted daily without exchanging a word with
-other, except ^{upon} the subject of this patient's

disease. Not even a nod of the head indicated

that they were ~~fellow~~ men. or members of

the same human family. ~~One of~~ The
physician

[Faint, illegible handwriting in a cursive script, likely from a 17th or 18th-century manuscript. The text is written on aged, yellowed paper with horizontal ruling lines. The ink is light and faded, making the words difficult to decipher. The handwriting appears to be a form of early modern English cursive.]

~~belonged~~ had 12 ~~reluctant~~ reluctantly apured
who appeared to ~~belong to the human species~~
these brutish manures,
remarked afterwards to one of his friends,
that their conduct often reminded him of
two horses ^{entering to} ~~making at~~ their respective ~~states~~
adjoining stalls in a stable, after being ~~parted~~
^{separated} during the day, and ~~parting from each other~~
~~every morning~~ after without looking at any
thing but their food, and ~~parting~~ receiving
their ~~collars~~ the next morning, and parting
with each other ^{the next morning} without any other
feeling, ~~or regret~~ than that which arose
from having their manger and their rack.
The ~~collars~~ and insensibility of that physi-
-cian ~~which was thus~~ ^{devoid of the} ~~manhood~~ ^{social}
~~manhood~~ of a human being to the duties
which he owed to his brother practitioners;
there was no ~~collar~~ to insensibility to
the compensation he expected for his

[Faint, illegible handwriting on lined paper, possibly bleed-through from the reverse side. The text is written in a cursive script and spans approximately 20 lines.]

Visits to his patient. It was to his heart, what
 the ~~ro~~ ~~rect~~ and the manger are to the apper-
 -tile of the horse. —

The sick room of a patient should be
~~the place of a sick room, the physician who~~
~~was called first, should always precede the~~
~~consult~~ considering as common property
 to both physicians as soon as a Consulta-
 -tion takes place. Neither of them in coun-
 -mon cases should ever enter it alone,
 except with the consent or advice of
 his brother ^{practitioner}. The physician first called, should
 always precede the Consulting physician
 in entering this patient's room; — he should
 take the lead in asking questions relative
 to the patient's disease, and he should always
 deliver the prescriptions that are the results
 of the Consultation. No ~~prescriptions~~ ^{remedy} not even

[Faint, illegible handwriting in a cursive script, likely from an 18th-century manuscript. The text is written in brown ink on aged, yellowed paper. The script is dense and fills most of the page, with some lines appearing to be underlined or more prominent than others. The handwriting is characteristic of the period, with long, flowing strokes and a high degree of cursive.]

a simple drink should be advised without the concurrence of both physicians, and even a question ^{relative to an article of food,} should not ^{be} answered by either of them, without first obtaining by a whisper or otherwise, the consent of the other. The physician who is first called, should always ^{follow} ~~precede~~ the consulting physician in leaving a sick room, ~~but~~ ^{in it alone} and upon no account remain ~~it left~~ ^{in it alone} unless some service be required of him in which ~~does not require~~ the attendance of both physicians is not necessary.

b In dividing upon the medicines that are proper in the patients case, great delicacy should be observed. Nothing like dictating should be practised by either party. ~~Even~~ Even age & experience should not authorize the

[Faint, illegible handwriting in a cursive script, likely from an 18th-century manuscript. The text is written in dark ink on aged, slightly discolored paper. The handwriting is dense and fills most of the page, with some lines appearing more prominent than others. The script is characteristic of the period, with long, flowing letters and frequent use of ligatures.]

the least departure from perfect equality and
equality in this part of physicians intercourse
with others. Remedies should be proposed rather
in questions, than by way of advice, and
where they do not accord with a physician's
judgment they should be opposed with deli-
cacy, and where they are not far removed from
what is deemed proper, they should be admitted,
and where they are, they should be opposed
with delicacy. ~~As for~~ These ~~acts~~ Duties
are of much greater consequences than
is generally supposed, ~~and~~ for there is ^{no} ~~nothing~~
situation in which a physician feels him-
self more degraded than ^{when he is} ~~to~~ treated like an
apothecary in a consultation.

There are several separate duties that
belong exclusively to the Consulting physician.
He should never visit the patient without

V visit each other when sick, until they
are sent for. A physician when individual
has ^{an equal} ~~the same~~ right to choose the person
to whom he shall commit the care of
his life, ^{with} ~~that~~ a patient ~~has~~, and this
can only be done by ^{his brethren} ~~giving an opposi-~~
~~tion to~~ ^{never obtruding} ~~visits, to~~
~~him or prescriptions~~ ^{upon} ~~for~~ him. Physicians
should never

the physician who was first called, unless upon
 the occurrence of ~~an~~ ^{an} alarming symptom,
 and in the absence of the family physician
 from home. He should avoid the appearance
 of extraordinary solitude, apidity, or
 sympathy in the patient's case; - ~~he should~~ ^{and should}
~~find~~ the remedies he has suggested become the
 successful ones in curing the disease, he
 should divide the credit of ~~it~~ ^{them} with the ~~physi-~~ ^{his}
 brother physician, and if ~~the case should~~
~~terminate fatally~~ he should apportion an equal
 share of responsibility to the patient's friends,
 and the public, if ~~it should~~ the disease should
 have a fatal issue. We return to take notice

^{by Thos}
 §IV. Physicians should never [✓] charge any
 thing for their attendance upon such
 other families, while they continue to
 exercise a common profession. ~~Their~~
 Thier

¹⁸
The obligation to attend the families of physicians gratuitously, should cease as soon as they decline the practice of medicine, and devote themselves to other Occupations.

V In all cases in which a physician ^{is} ~~is~~ called to a sudden indisposition, or ~~any~~ an accident in a family in which he does not staidly attend, he should prescribe for the patient affected with them, and afterwards resign him to the family physician without making a charge for his visit. He should moreover

~~Physicians should~~ attend the habitual patients of ^{his} ~~their~~ brethren, during their sickness, and absence from home, and surrender to them the profits of ^{his} ~~their~~ services, upon their return, or recovery. —

VI ~~That~~ In Cases where a patient sends for a physician who has been under the care of another physician whom he wishes to discharge, it will be improper to visit him unless the first physician be retained, or unless the consent of the physician who is discharged, be first obtained.

Services should be alike gratuitous to their
widows and children when they are left in
reduced or very limited circumstances. V
~~Consent of the physician who is discharged, be
first obtained~~

VII Physicians should
~~supervise all~~ ~~assistants~~ ~~cooperate~~
in all plans for advancing the ~~interests~~
profits of the profession, by uniformity
of charges for the same services, by
an equal duration of credit, and by the
assisting each other in collecting their fees &
debts. It is a common thing for young
physicians to consult old ones by letter for
advice in new and difficult cases. This should
always be given ~~gratis~~ freely where the patients
are poor, but where ~~this is not the~~
case, ^{those} ~~these~~ letters should always be accom-
panied with a fee especially where the

[Faint, mostly illegible handwritten text in a cursive script, possibly from a 17th or 18th-century manuscript. The text is written on aged, yellowed paper with visible stains and foxing.]

I

[Faint handwritten text visible on the right edge of the page, including the letters 'V' and 'Y'.]

Adm is asked at the request of the patient.
 This The Obligation of this Duty in young
 physicians to Old Ones is enforced by the study
 and labor that are required to answer letters
 for medical Advice, by the time they Abstract
 from ^{profitable} business, and in some cases by
 the fees received in this way
 it being the principal ^{and} ~~and~~ ^{only} ~~source~~ ^{source}
 = source of a physician in the earning of
 his life.

~~There remains to be mentioned but~~
~~one duty, it is the duty of physicians to live~~
~~in harmony with each other. One more~~
~~duty which physicians owe to each other,~~
~~we hear of a herculean task, of herculean~~
~~labor, but we hear nothing of herculean~~
~~virtue, and yet that kind of virtue is~~
~~unpayable to carry into effect the duty that~~
~~I allude to, and that is, to live in harmony~~

[Faint, illegible handwriting in a cursive script, likely from an 18th-century manuscript. The text is written in brown ink on aged, yellowed paper. The handwriting is dense and fills most of the page, with some lines appearing to be crossed out or heavily faded. The script is characteristic of the period, possibly a form of Secretary Hand or a similar cursive used for personal or official correspondence.]

with all the members of ~~the~~^{their} profession.

I am aware of the obstacles to this duty, & that medical controversies, and medical hostilities are proverbial in ~~every~~^{all} countries.

To what cause shall we attribute this problem in morals, that men who are should be united together by ~~the~~ mutual studies, mutual

labors, and sufferings; and whose hearts should be united by their familiarity with sickness

and distress should always be attuned to kindness and justice, should be ^{so} generally the

secret, and so often the ^{open} enemies of each other? — ~~Even private friendships are~~

~~scarcely known among them.~~ It is true

two or more of them ^{sometimes} ~~often~~ associate frequently together, but it is ^{generally} ~~often~~ for the purposes

those rare
V In ~~the few~~ instances in which there have
been friendships between physicians it has been,
(with a few exceptions) among those of them ^{only} who
have lived at a distance from each other, or in cities
so large as to prevent competition, or where they have
been connected in business, or by ties of consanguinity.

A harmony in which the ^{Clergy} ~~clergy~~, the law-
-yers, the merchants, military men, and mecha-
-nics of the same occupations live ^{in harmony} with
each other. The same remark applies to some
species of brutes of the same species in every
part parts of the world. —

of forming partnerships in consultations,
 or of attaching a powerful medical antagonist
 with more success, or to defend themselves
 from his insolence or injustice. ^{Friendships} ~~There~~
 has nothing to do with these combinations.
 They are ^{merely} ~~indefensible~~ defensive & offensive
~~league~~ alliances, and founded only in
 interest, malice, or a principle of self
 preservation. The difficulty of solving
 the problem I have mentioned is much
 increased by attending to the conduct of the
 members of other professions ^{to each other}.
~~The ^{lawyers} ~~gentlemen~~ of the bar leave all their~~
~~hostility to each other in their courts, and~~
~~live together like friends and gentlemen.~~
~~The friendly joke, or the pleasant anecdote~~
~~is the business of their docket, the friendly~~

[Faint, illegible handwriting, likely bleed-through from the reverse side of the page.]

22 ^{descend lower}
But should we ~~pass~~ ^{descend} further, and open
the gates of Sophet, we should find in ^{these}
the language of Milton, that ~~even~~
even

"Devils with devils, firm Concord hold," to
use the words of Milton,
and thereby ~~writing~~ ^{clashes of creatures} with all the intelligent
and animated ~~beings~~ ^{beings} that have been

mentioned, in reproaching physicians
as ~~subverting~~ ^{the only} instances of beings of the
same nature, and of the same pursuits,
being enemies to each other.

Other! I am aware that it may be said that
there are records of the most ^{in Biography} ~~perfect~~ and
disinterested ^{and durable} friendships subsisting ^{between the} individual
members of the profession. This is true,
but it has generally been where they have
lived at a distance from each other, or in
cities so large, as ~~not to~~ to prevent com-
-petition, or where they have been

Let him listen to the following Account of the manner in which the dispute was carried on some Centuries ago between a number of physicians, whether a Vein should be opened on the affected, or ~~On the oppo-~~ site side in a phlebotomy. Such says Dupui was the reason that this dispute inspired; that each party contended for their favorite practice as for their Altar, and each deemed their Opponents worthy to expiate their errors by fire & faggot.

Let him ~~only~~ ^{further} recollect, that Vesalius was driven from Paris into a foreign Country, and Dr Harvey from ^{expensive} ~~vacation~~ & lucrative business in London immediately after their ^{respective} discoveries in anatomy and physiology by the hatred of their cotemporary physicians, on

~~connected by business or the ties of consan-~~
~~guinity~~ Hatred has been divided by the
 into four different kinds as related to certain
 professions or pursuits. They are ~~known~~ ^{known} by
 the following ^{viz:} the odium theologicum,
 latin epithets, ~~which I shall not here~~
 the odium politicum, the odium philologi-
-cum, and the odium medicum. The
 last I believe is the most intense of any
 of them. If any one is disposed to doubt it,
 let him read in modern times
~~it~~ ^{look at} the controversies between the
 College of Physicians, and the licentiates of the
 City of London, - ~~look at~~ ^{or} ~~the~~ ^{late} publications
 of John Bell and Dr. Gregory in Edinburgh,
~~at~~ ^{or} ~~at~~ the newspapers ~~of~~ the city of
 Philadelphia in the year 1794. You
 may form some judgment of the virulent
 contents of the last, when I add, that

the history of man
to the "Opening of the mouth of hell" ~~against~~
~~against one of the physicians of the city,~~
~~and by a Clergyman from New England~~
and ~~to~~ the effects they were intended ~~and intended~~
to produce upon him, were afterwards com-
pared by a Clergyman in New England to
"a medical crucifixion". No controversies upon
theological, political, or philological subjects
~~have~~ I believe have ever produced such strong
and characteristic allusions to illustrate the
force of malice, and particularly from the
lips [=]

they were compared by a Clergyman in the Delaware state to the "Opening of the mouth of hell," and the effects they were intended to produce to — but here I will stop the detail of the ferocious controversies of physicians, and proceed to analyze ^{the} disposition in the human mind, that produced them. ~~And~~ I shall begin by remarking that it is

~~to describe it. Allusions were borrowed from characteristic Allusions to illustrate the force that produced these sufferings that have characteristic illustrations of malice, the type of men accustomed to the latter nothing but the mild and benevolent doctrines & precepts of the Gospel.~~

Let us analyze ~~this~~ ^{the malignant} disposition that ~~produced these~~ ^{suggested} Allusions, controversies, and suggested the Allusions ~~from which and the facts to describe~~ that have been mentioned. It is

operating constantly in attempts to
✓ ~~constantly~~ detract from the business, or reputation
of better physicians.

~~it is~~ ~~its~~ ~~briefly~~ ~~described~~ of a compound
 nature, and consists of two passions ~~com~~
 acting sometimes separately, and again
 jointly in the human mind. ~~and~~
 These are the love of money, & the love
 of fame, ^V the former has been called the
 root of all evil. ~~It is the bane of the~~
~~land.~~ The latter has produced public and
 private ^{cruelty and} injustice and cruelty in all ages
 and countries. It has subverted kingdoms,
~~and~~ ~~in~~ enslaved nations, and crimsoned
 the half the water of our globe with blood,
 these are its public evils. In private life it has
~~and at the same time~~ consigned millions
~~to of individuals to pine away their lives~~
 in broken many millions of individual
 hearts. — But why should physicians
 above all other classes of men be the
 depositaries of these ^{baneful} passions? They
~~are made of the same parts of flesh~~ to

the history of man
V that should ^{adorn} ~~improve~~ them with personal
virtues, and defile them with professional vices?

~~V The different tribes of Indians in our
direct living bodies and pass their lives
amidst the cries of butchered women &
children, and yet they~~

N live together in a constant exchange
of ~~kind and good~~ ^{kind} offices. The problem is
a difficult one; but I shall endeavour to
solve it.

What is there ²⁶ in the Study and practice of medicine
that should render them friendly to the members of
all other professions, and hostile, only to the members
of their own? — And that should unite such op-
-posite qualities in their Characters as to be angels in
a sick room, and Gladiators ~~of~~ out of it? — Is it a
habit of ~~dissecting dead bodies in early life~~ of insensibility
contracted by dissecting dead bodies in early life, & increased
Afterwards by a familiarity with pain & ~~dissection~~ ^{dissection}? By
no means. The different tribes of Indians in our Country
dissect living bodies with their ^{instruments of death} ~~tomahawks~~, and pass their
lives amidst the cries of butchered women & children, & yet they

~~yet they~~ live in harmony with each
other? It is to be ascribed to ~~their~~ ^{the} living
life ~~renders~~ more general prevalence of
infidelity, and ^{of} a contempt of the precepts
precepts of the Gospel, ^{by physicians} ~~than~~ ^{by} other men?

— No — this is not the case. Lawyers
and military gentlemen who are ^{ever} ~~perhaps~~
~~perhaps~~ more equally indifferent to the
truths and precepts of Revelation, and

✓ The Clergy often meet in Conventions and Synods, and relax themselves from their labors in the ~~the~~ hospitable Society of their lay brethren. The lawyers ~~not~~ meet often at the bar, and in the recess of their Courts, ~~not~~ frequently at each other's tables. The merchants meet daily at ~~the~~ ^a Coffee houses, ~~and~~ ^{or an} exchange, and often at private and public ~~entertainments~~ ^{entertainments}. Military men meet frequently on the same parade, and daily at the same mess. So closely are these gentlemen united, that they seldom speak of each other but as brethren, and it a fact not generally known in the history of that Clasp of arms in the British Army, when any one falls in battle, his cloathes, and ~~often~~ other effects when sold, bring double and triple their value, from a desire which each Officer feels to possess something that shall constantly remind him ^{beneficial}

of his departed brother. But the ~~social~~ ^{and convivial} beneficial effects of the ~~social~~ ^{and convivial} intercourse ~~do to do~~ extend still further. The peaceful dispositions of the gregarious Animals appear

Man has been defined by the ancient Greeks to be a political, or social Animal. All his happiness, and most of his virtues are derived from his intercourse with his fellow creatures. It is from the constant operation of this social principle, that the Clergy, the lawyers, the merchants, the military men and the mechanics live in harmony with each other. Their professions and occupations are all gregarious, ^{by} which means they are associated necessarily in business, and naturally in convivial society.

✓ ^{to be derived} in a great measure from their feeding together in the same pasture, or in the same stable, or under the same shed. This supposition ^{is rendering still more probable by} ~~deceives of great force~~ ^{proof} the hostile dispositions of those animals to each other, and to all others, that feed alone. Devils ~~that~~ live in harmony with each other it is true are not united by convivial ties, but they are ^{Thier} ~~they are~~ ^{Thier} have enmity is derived wholly from their being gregarious. They trust, they seduce, and they do mischief in companies. This is evident from many parts of scripture, and particularly from the history of the two men that dwelt among the tombs in the country of the gadarines. They were possessed not by ~~any~~ ^{one} ~~of~~ ^{of} ~~the~~ ^{the} ~~demons~~ but by a "legion" of devils.

& at the same table, ~~generally~~ ^{and} partake of a
 part of the flesh of of the same animal, of
 a ~~part~~ ^{portion} of the same loaf of bread, of vegetables
 cultivated in the same garden, and of wine
 expressed from the same grape, become the
 subjects ^{by} of a kind of physical affinity ~~blood~~
 of blood, flesh ~~and~~ of flesh, and bone of ~~bone~~
~~for several days or perhaps~~ of each other for
 days or perhaps weeks afterwards. This is not
 mere speculation. The sentiment is deeply
 founded in human nature as will appear
 from the following fact. Two gentlemen dined
 with a physician in London who told them
 many ~~wonderful~~ ^{incredible} stories of his extensive ~~and~~ ^{business}
 successful practice. On this way home, one
 of them took notice to the other of the improb-
 ability of the stories they had heard. "Stop - stop
^{company} said (said he) let us wait till all his wine
 has passed out of our bodies before we abuse
 him." But there ^{are other} ~~is a~~ ^{other} ~~convivial table~~
^{of persons who sit down at a} ~~convivial~~ ^{table}
 sources of the Union, of ~~barriers~~ ^{an accidental}

The effects of convivial Society, or what Sir Thomas
Brown calls "Commensality" require a more specific particular Consi-
deration.
A Scotch Merchant formerly of this City after
having lived

~~living~~ many years at lodgings, took a house,
and furnished it, in a ~~sumptuous~~ and
being asked the reason for changing his man-
-ner of living he said. "I have done it in
order to entertain my Customers, for there
nothing ^{that} unites men to men like eating &
drinking together?" The experience of all
nations, and even the institutions of the
~~most~~ of the Jewish and Christian Religions,
suggest at once suggest, and establish the
truth of this remark. ~~Even who sit down~~ ^{Even who sit down} ~~to the same subject~~

Coincidence of opinion upon different Subjects; com-
-pounding anecdotes, and mutual good offices in conveying
the different articles that cover the table, to each ^{other} all con-
-spire to produce a relationship of mind as well of body.
Cold and depressed indeed must that heart be, that is
not united with its Associates under such kind & attrac-
-ting circumstances. History furnishes us with an
amount of but one man who was capable of resisting
them. ~~This man was a~~ ^{This man was a} ~~man who was capable of resisting~~ ^{man who was capable of resisting}
and depravity, immediately after supping with a friend. His
name and his crime are recorded in the New Testament.

✓ to have been in daily use among the heathen
Nations, that infected them with their Vices, for
experience has proved that those Aliments are
perfectly wholesome in similar Climates, & to per-
= sons in the same state of Society.

But convivial Society ~~possesses~~ ^{not only a}
~~physical and moral~~ ^{but a prospective} retrospective, ~~influence upon the~~ ^{temper of men.}
~~acts~~ ^{constant expectation} ~~of a~~ ^{of} moral ~~action~~ ^{to}
where meetings for that purpose are faithfully
attended, the ~~prospect~~ ^{constant expectation} of them is calculated to
~~prevent~~ ^{sentiments and} feelings of Unkindness
to the persons with whom we are ^{shorthly} to sit down
at the same table, and whom we expect to address
with the usual expressions of civility & respect.

31
This moral influence of Connivance is strongly
illustrated under certain circumstances, by its
contrary effects. It was one of the causes of the corrup-
-tion and Vices of the Children of Israel in their
journey through the wilderness, and it was probably
to prevent its future and more extensive operation
that Moses commanded the Jews to abstain from
hugs flesh, and sundry other articles of animal food
which appear V

I have thus gentlemen endeavored to point out
the causes of the harmony which subsists
- ~~between~~ among the members of the different pro-
- fessions and occupations of men ^{and} ~~in~~ which
restrain within just and honourable bounds,
the same passions for wealth and fame that
produce the dissensions of physicians. I have
likewise ^{endeavored to show} ~~shown~~ the influence of
those causes in promoting harmony among
other classes of beings. In this attempt I hope
I have discovered the true ~~causes~~ ^{only cause} of
of the hostility of physicians to each other.

V delineate the knowledge ~~and contents~~ of
new publications, — of prevailing diseases, — of
~~difficult cases, & of~~
new remedies, and of obtaining the aid of
multiplied experience in difficult cases, but they

~~hostility to each other~~ ^{evil I believe} The disease is not an
 incurable one. I shall proceed with great
 pleasure to suggest ^{means for destroying it.} ~~Remedies for it.~~ —

These are,

1. Frequent meetings for the purposes of
 medical conversation. This will be far
 more useful than meetings in societies
 in which business is conducted agreeably
 to the forms of legislative bodies, and where
 that business consists chiefly in balloting
 for members, making or altering Bye
 laws, ~~and~~ ^{and} collecting fines, and settling
 treasurer's accounts. The Advantages of
 such meetings for conversation ^{would} be
 very great ^{if they} ~~as far as they~~ ^{only} ~~embraced medical~~
~~Subjects, but~~ ^{only} ~~contributed to diffuse~~ ^{will} ~~state medical objects knowledge, but they~~
~~will extend much further. They will~~
~~will abstract the Attention that gets an~~

V are sometimes excited by the discussion of
~~public~~ questions upon what the french call "civil
Medicine" in public newspapers; They will wear
away the gloom, and asperity of temper which
are often contracted by our familiarity with
~~lastly they will abstract the attention~~
the distresses of our patients, or by their impatience
and injustice. both of which often discover them-
selves in our conduct to our brethren; and ^{lastly} they
will favour the explanation of a real or imaginary
offence that may have been given to a brother
practitioner without leaving it to fester in ~~the~~
Mind =

inordinate and unjust love of money & fame, for they
~~promote a grosser & more intimate~~
are both solitary vices. They will promote a more intimate
acquaintance of physicians with each other
than can be acquired in consultations,
or interviews in a street or upon the
great road. They will ~~destroy~~ ^{destroy} those preju-
dices which ~~are~~ ^{are} naturally put to against
~~the~~ ^{the} ~~profession~~ ^{profession} ~~of~~ ^{of} ~~the~~ ^{the} ~~physicians~~ ^{physicians}
- they will wear away the gloom & the asperity of
temper which ~~is~~ ^{are} ~~often~~ ^{often} contracted by
our familiarity with the distempers, or by the ingratitude and
~~the~~ ^{the} ~~conduct~~ ^{conduct} ~~of~~ ^{of} ~~our~~ ^{of} ~~patients~~ ^{patients},
both of which ~~are~~ ^{are} ~~often~~ ^{often} discovered ~~in~~ ⁱⁿ ~~our~~ ⁱⁿ ~~conduct~~ ^{conduct} ~~to~~ ^{to} ~~our~~ ^{to} ~~brethren~~ ^{brethren}; and if ~~any~~ ^{any} ~~of~~ ^{of} ~~these~~ ^{these} ~~offences~~ ^{offences} ~~are~~ ^{are} ~~given~~ ^{given} ~~by~~ ^{by} ~~any~~ ^{any} ~~of~~ ^{of} ~~the~~ ^{of} ~~brethren~~ ^{brethren}
practitioners, ~~it~~ ^{it} ~~may~~ ^{may} ~~be~~ ^{be} ~~explained~~ ^{explained} ~~to~~ ^{to} ~~a~~ ^{to} ~~brother~~ ^{brother}
~~without~~ ^{without} ~~being~~ ^{being} ~~left~~ ^{left} ~~to~~ ^{to} ~~ferment~~ ^{ferment} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~mind~~ ^{mind}
- Until it ends in an incurable fore. These
meetings should be weekly in all cities
and large towns, and monthly, or quarterly,
in all country places according to their extent.

that
V that a number of physicians meeting,
~~and sitting down once as was leaving this~~
having their professional habits & characters
at home, and ~~sitting~~ meeting & sitting down
~~as~~ at the same table once a month, or
often, ^{as fellow citizens,} and ~~looking back with delight upon~~
~~the classic ground~~ as friends, ^{as} Scholars, and
as Gentlemen, and looking back with delight
at the classic ground over which they
walked in early life, or rambling with
modern travellers over the native cities of
and Countries of Religion and Science in the
Eastern world, or contemplating with a
philosophic and sympathizing eye the
folly of governments, the rage of parties,
the enmity of nations, and the distresses of war,
and finally, ^{dispending} all public and private ^{care} in a
few glasses of wine. Such convivial =

^{2d}
 2: Let as much convivial intercourse
 be kept up between physicians as possible.
 I ~~know it is difficult for them to do this in~~
~~their houses. They must for some hours~~
^{their meals}
 of eating being more exposed to the calls of
 patients than any others, ~~that~~ it will
 be difficult for them to do this in their
 own houses without neglecting either their
 business or their Company, for which rea-
 -son they should associate occasionally on
 at stated times at a ~~public or a private~~
^{and dine or sup}
~~house and dine together~~ ^{at a public}
~~or private house.~~ The latter should be
 preferred, from its being most favourable
 to retirement, and Economy. I can
 scarcely imagine a sight more agreeable
~~than that of a number of physicians~~
~~sitting and sitting down~~

✓ In such Societies the heart
"never distrusts - nor ever asks if this
be joy." —

[crossed out] ~~took, or once a month at the same table,
 talking over the ~~phases~~ ^{the distresses and} labors, the folio:
 = ~~the phases and the distresses of~~
 the intervals ^{between} of their meetings, comparing
 their respective ~~success and misfortune~~ ^{cases and deaths in} their
 practice, assisting each other by their advice
 in rendering the ^{labors of the} profession easy & profitable,
 and ~~convincing~~ ^{proving} every thing disagreeable in it
 in a few glasses of wine. Such convivial
 societies have existed among physicians
 in other countries ~~as long~~ ^{as long} much to the
 credit of ~~the science of medicine~~ ^{our profession}. They exis-
 = ~~ted~~ ^{ted} occasionally and partially in this city
 before the American Revolution. I can
 recollect few events of my life with more
 pleasure than the evenings I spent when
 a young man in that kind of company.
 The advantages of such ^{professional & convivial} meetings
 would be extensive in their operation.~~

[Faint, illegible handwriting in a cursive script, likely from a 17th or 18th-century manuscript. The text is written in brown ink on aged, yellowed paper.]

in
2
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in the ²² 36 they would
place ~~to ourselves~~ by affording us
moral pleasure. Much intellectual and
moral pleasure. The knowledge we derive
from conversation is ^{generally more practical}
~~and more useful than that we acquire~~
~~from books, and we acquire~~
~~it with more ease than from books,~~
and the knowledge! peace! - friendship! -

Now much are included in those pregnant
words! - and yet, all that is contained in
them, ^{would} be ours. —

2 They would increase the profits of our profession
by bestowing more confidence in it, and thereby
~~to~~ induce sick people to send for us more early
and more generally, and to reward us
more liberally for our services.

3 They would render the ~~professions~~ individual
of the profession more reputable in the eyes
of the public. ~~or~~ instead of entering the sick
rooms of our patients like gladiators armed
with the trophies of successful evasions, or

V. of interesting our patients, or the public
in our professional prejudices & resentments,
we should appear to them, as the deputies
of Heaven, commissioned to guard the health
and lives of our fellow citizens.

From the view of that has been taken of the
profession of medicine, I should feel disposed publicly
to acknowledge my shame in being a member of it,
did I not recollect that it ^{has been} ~~had been~~ exercised by Hamley,
Sydenham, Boerhaave, Haller, Cullen, and
Vesal, who have conferred a dignity upon it
by their splendid talents and virtues that can
never be lessened by the follies or vices of any
of its members.

37
 be welcomed by
 resentment, we should ~~come~~ ^{live} with us
~~them as the Angels of peace as both as of~~
~~health and life.~~ - we should ~~come~~ ^{by these means} ~~these~~
 cease to be mere physicians, ^{and} but appear
 to ~~them as~~ ^{as real} ~~men~~ ^{as real} ~~proprietors~~ of social ~~habits~~ ^{virtues} in
 common with the rest of mankind. In-
 stead of mowing ~~lives~~ ^{lives} from a solitary
 den every morning in quest of prey
 furnished by ~~the~~ ^{Sickness & pains} ~~the~~ ^{of our} ~~patients~~ ^{of our}
 fellow creatures, we should emerge
 with the habits of ^{general civility} ~~of a~~ ^{kindness} ~~of a~~
 acquired by social intercourse; and instead
 of ~~entering the sick rooms of our patients,~~
~~or the public~~ ^{by showing them the trophies} ~~like gladiators~~ ^{covered with the trophies}
 with the history of our exploits of resentment
 in our professional resentments and prejudices,
~~and make~~ ^{we should appear to them as the} ~~Deputies of heaven~~ ^{Deputies of heaven} ~~commissioned to guard the~~
~~Angels of peace, as well as of health & life~~ ^{lives}
 of our fellow citizens
 from the view that has been
 given of the profession of medicine, I should

V to the ~~illustrations~~ physicians whose ^{names} I
have ~~mentioned~~, I feel myself impelled to rise
from my Chair as a mark of my
respect ^{and affection} for this Characters. Illustrations
benefactors of mankind! — =

even in the humblest way

troubling it a nothing at all not to be ashamed of
 it or ever to be ashamed of it.

~~it or rather not to feel a consciousness~~
~~of elevation~~ ~~in reflecting that I have~~
~~the house upon it~~ ~~ashamed of it did I~~

say? ~~no - gentlemen; and yet I~~
~~that I should not feel disposed~~

~~not say I partake of their beauty.~~

= A Ciceronian who visited Italy some
 years ago ~~recollected~~ for his health and
 and who

~~recollected~~ in riding over the Appian
 way, that on that very road the Apostle

Paul had been ~~led~~ ^{and in chains,} conducted a prisoner,
 by a guard of soldiers to Rome, ~~and~~ sud-

denly got out of his carriage, and walked to
 the ^{end} ~~remaining~~ part of ^{his} journey with
 his head uncovered. With equal reverence

to ~~those illustrious~~ ^{physicians} ~~men~~ ^{myself} I feel disposed
 impelled

to rise from my chair while I do
 regret and affection for their characters. ~~to~~
 do homage to their talents & virtues ~~to~~
 illustrious benefactors of mankind! ~~By~~

~~✓~~ have imparted a dignity to the profession
of medicine that can never be ascribed by
the follies or vices of any of its members. =

By the Splendor of ⁴⁰ your talents and virtues you &
~~that for so long have obscured every thing that~~
~~is little, and by the greater poverty of the latter,~~
~~virtues, your labors~~
~~they have been~~ ~~dedicated~~ ~~for everything~~
visions in our professions — Benefactors of
~~university~~ ~~let your~~ the profession of
~~medicine~~ Receive from this distant
part of the Globe, at this remote period of
time, and from this temple of Science, the
homage of our gratitude for your labors
and examples, ~~and~~ both of which we shall
endeavour to cherish, and to transmit with
ever increasing honor to the latest posterity.

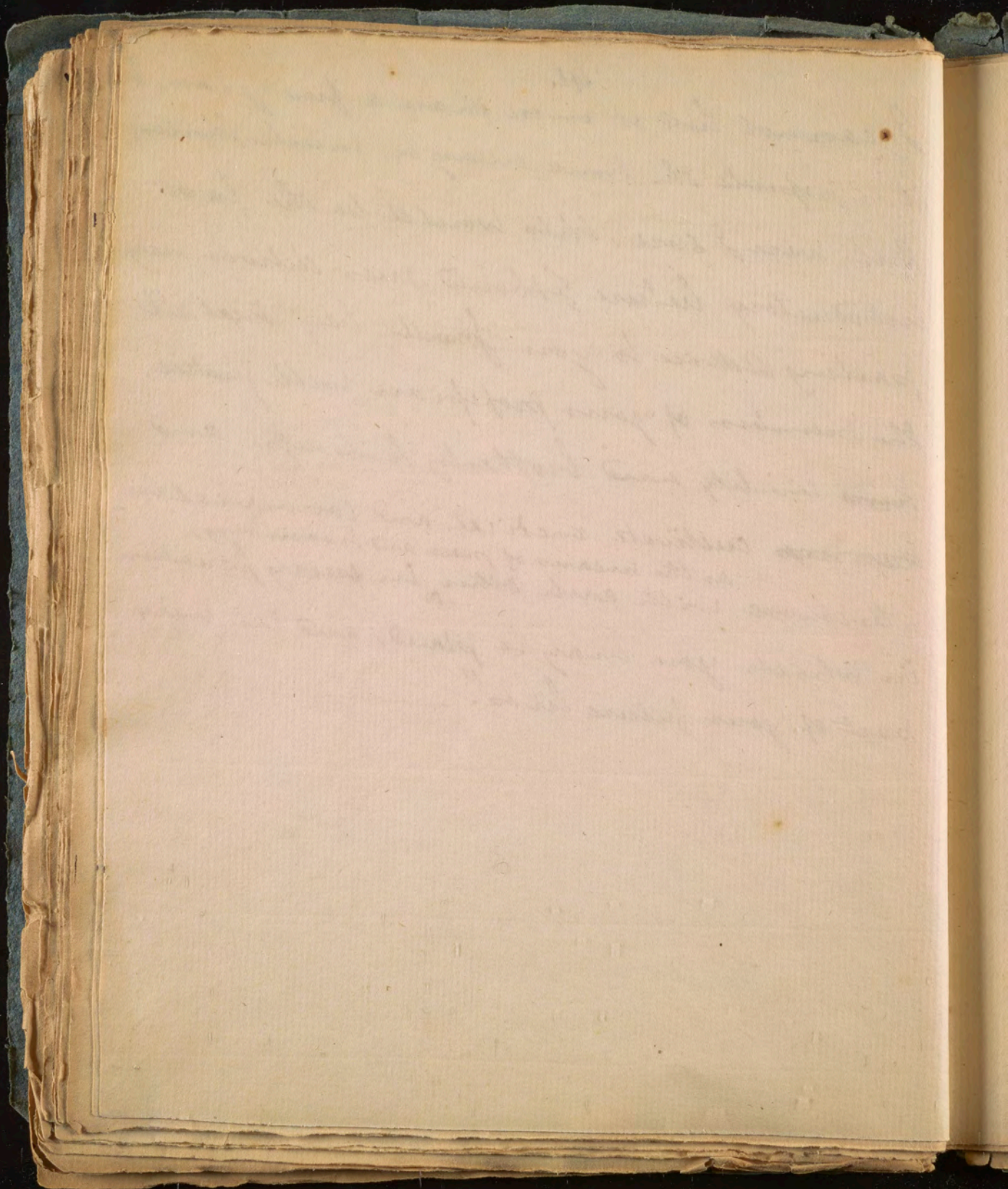
Gentlemen! — My time of life ~~promises~~
~~me to look beyond the lapse of three or~~
~~four years for~~ often reminds me that I must
soon cease to be the tenant of the Chair I
now occupy in this University. It is certain

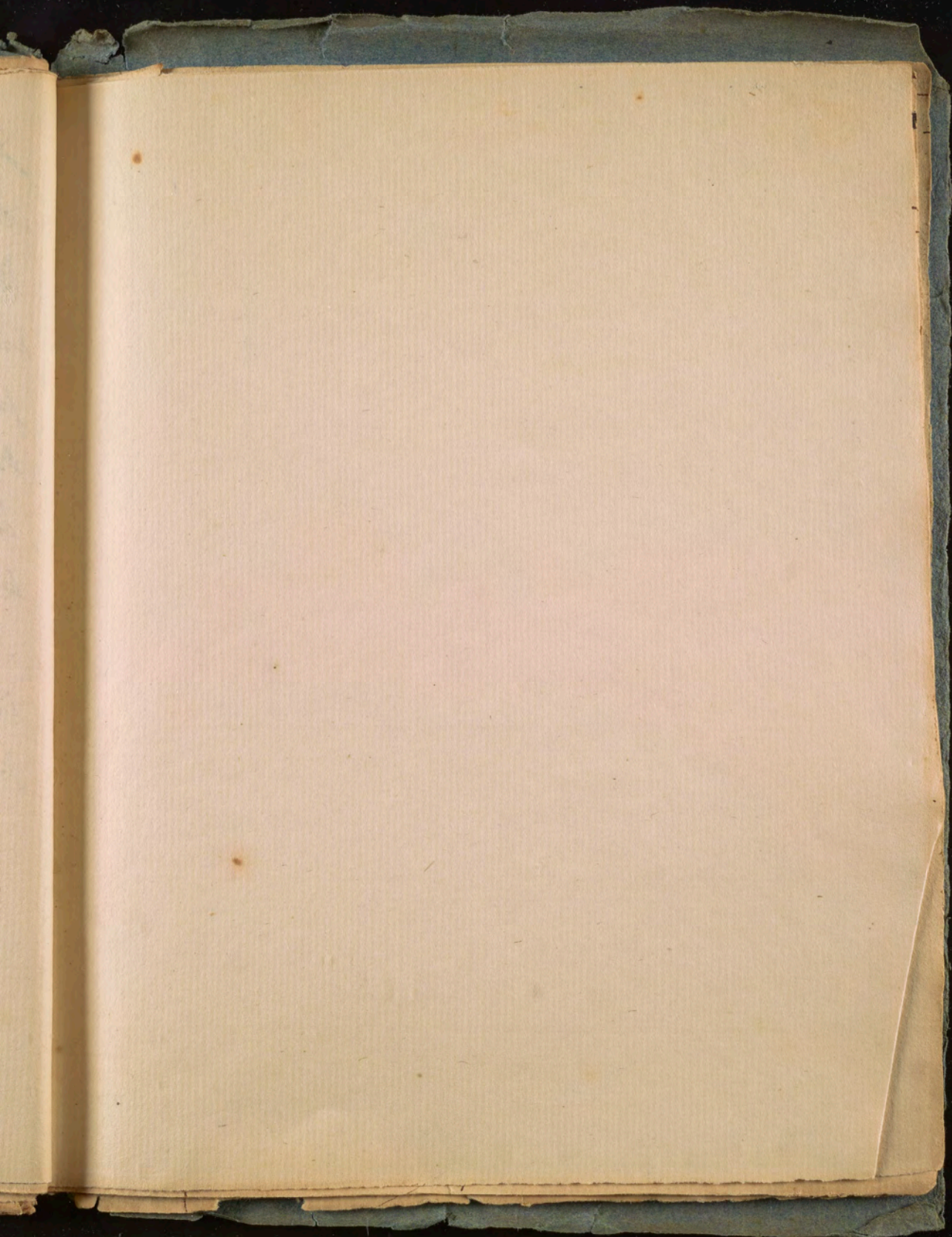
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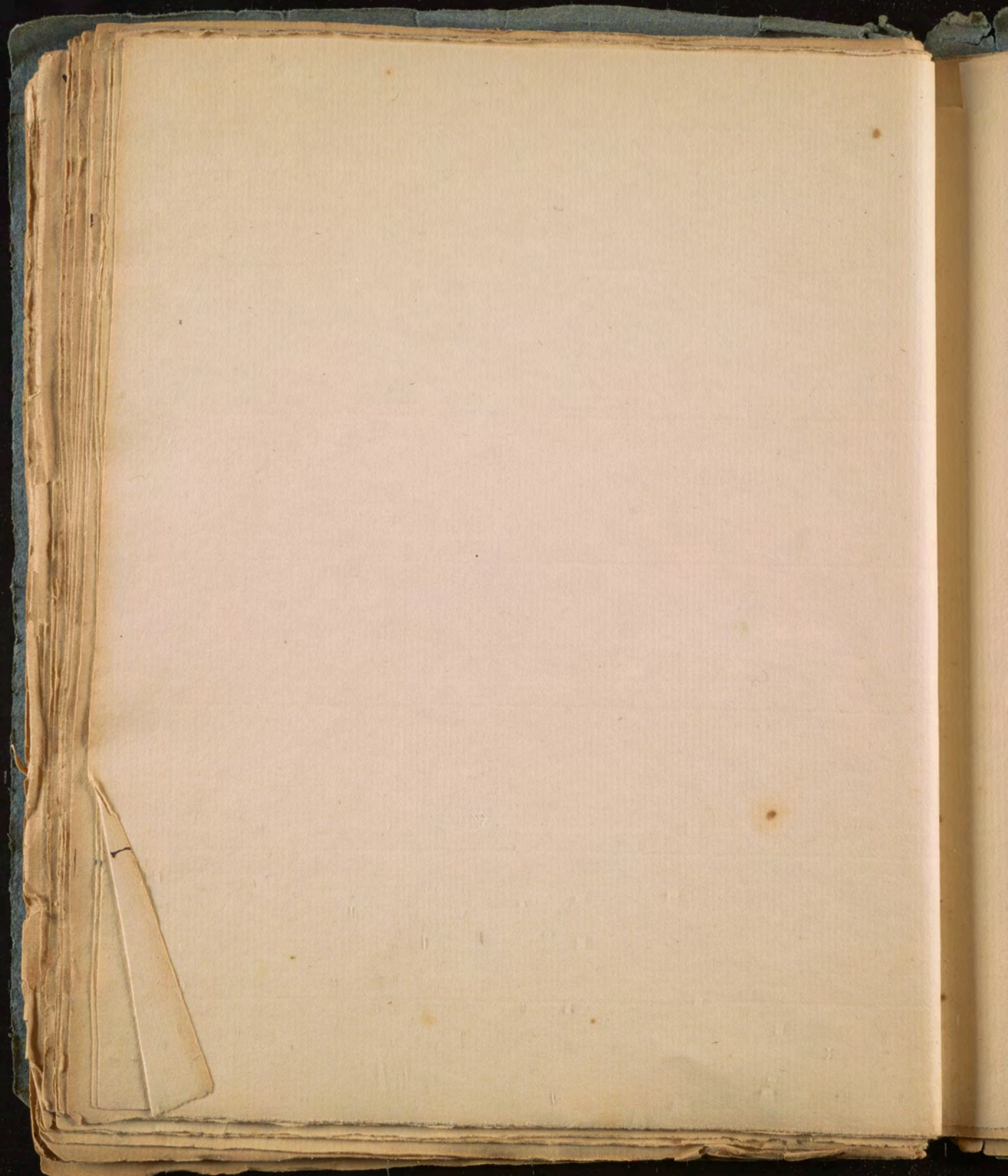
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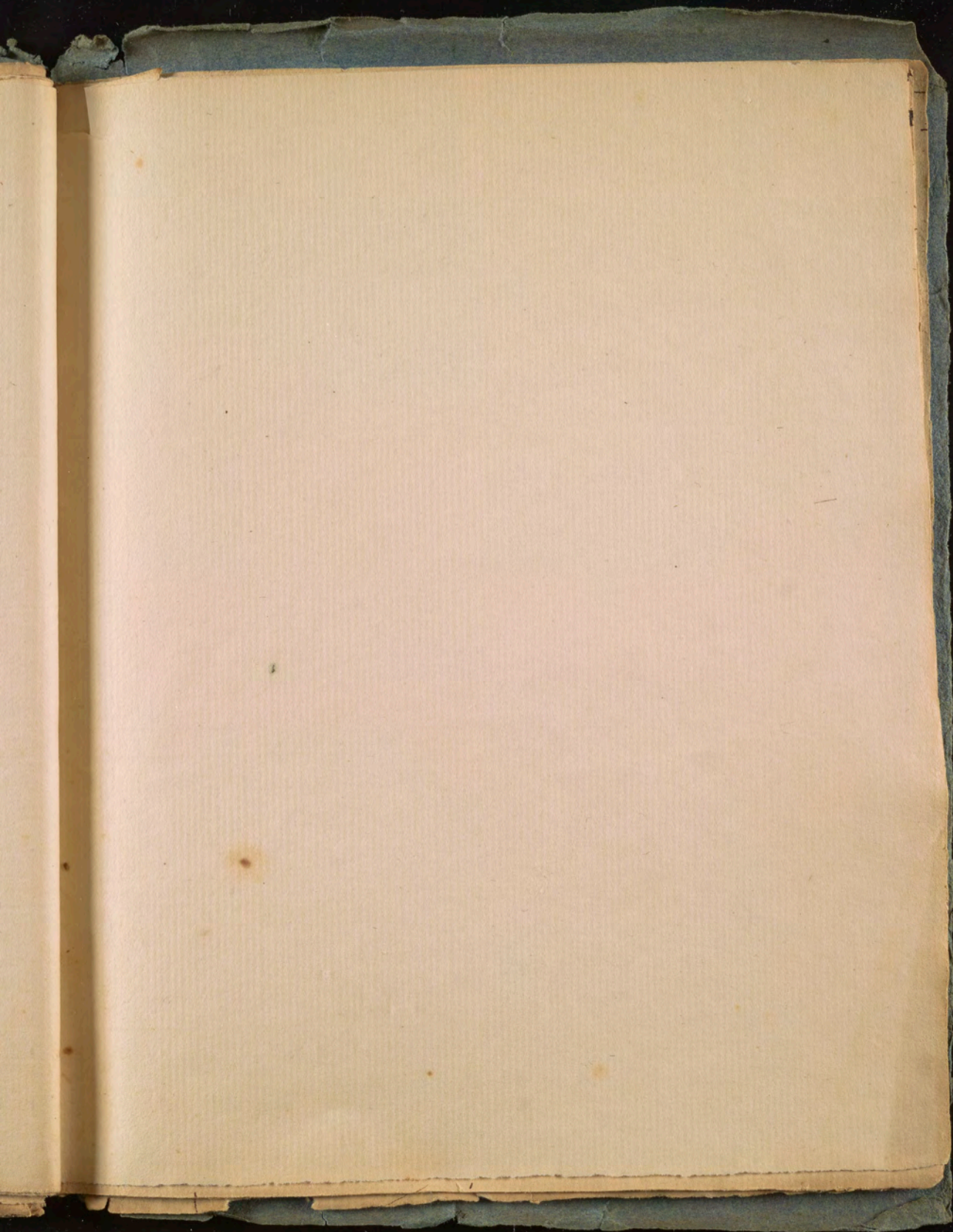
I cannot hold it more than a few years, & it is possible the time may be much shorter.

But were I sure, this would be the last introductory lecture I should ever deliver, my parting Advice to you ~~should~~ be, "treat all the members of your profession with justice, ~~and~~ civility and brotherly kindness, and ~~keep up~~ cultivate medical and convivial intercourse with each other, ^{as the means of peace and harmony,} in every situation in which you may be placed, and in every part of your future lives." —

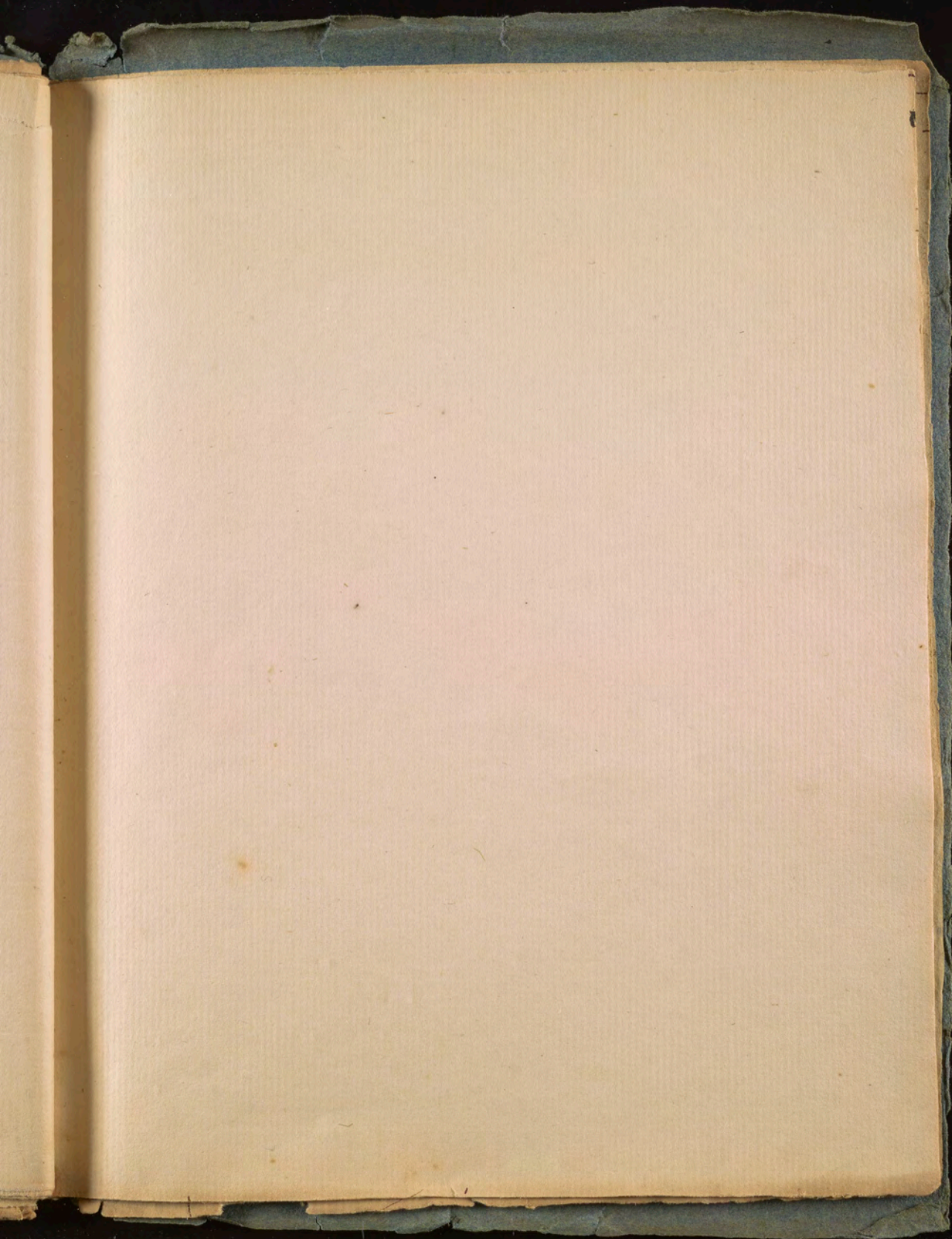


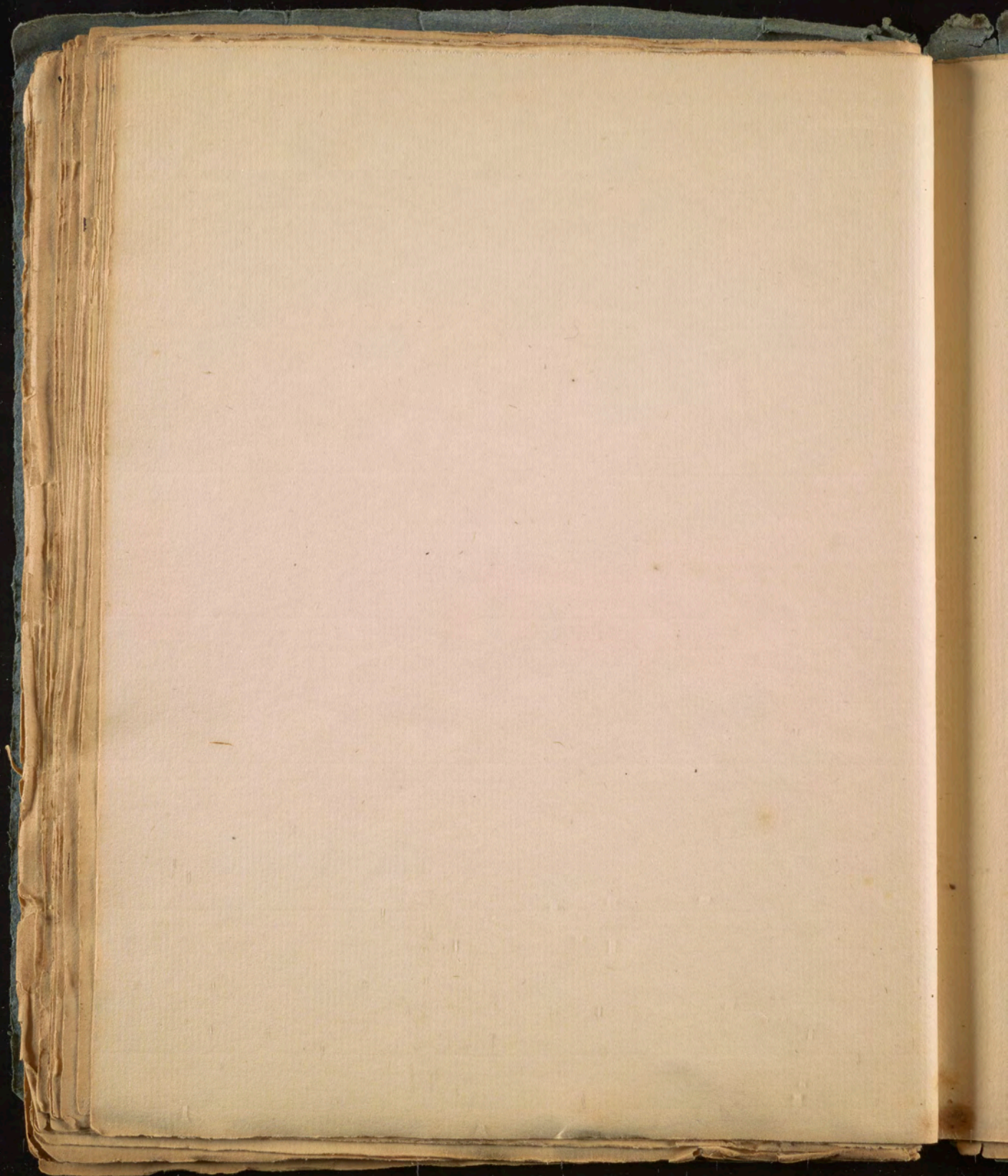


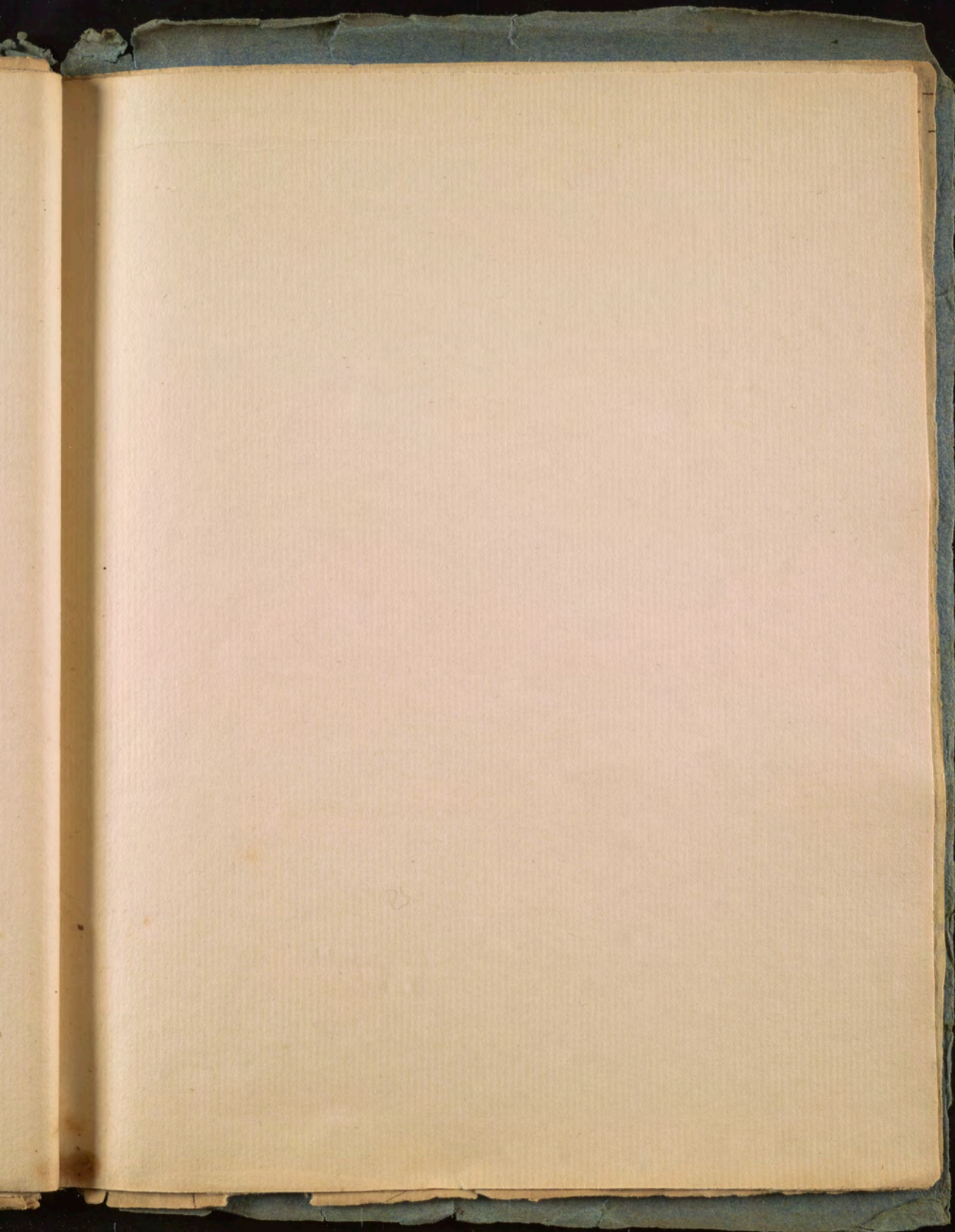


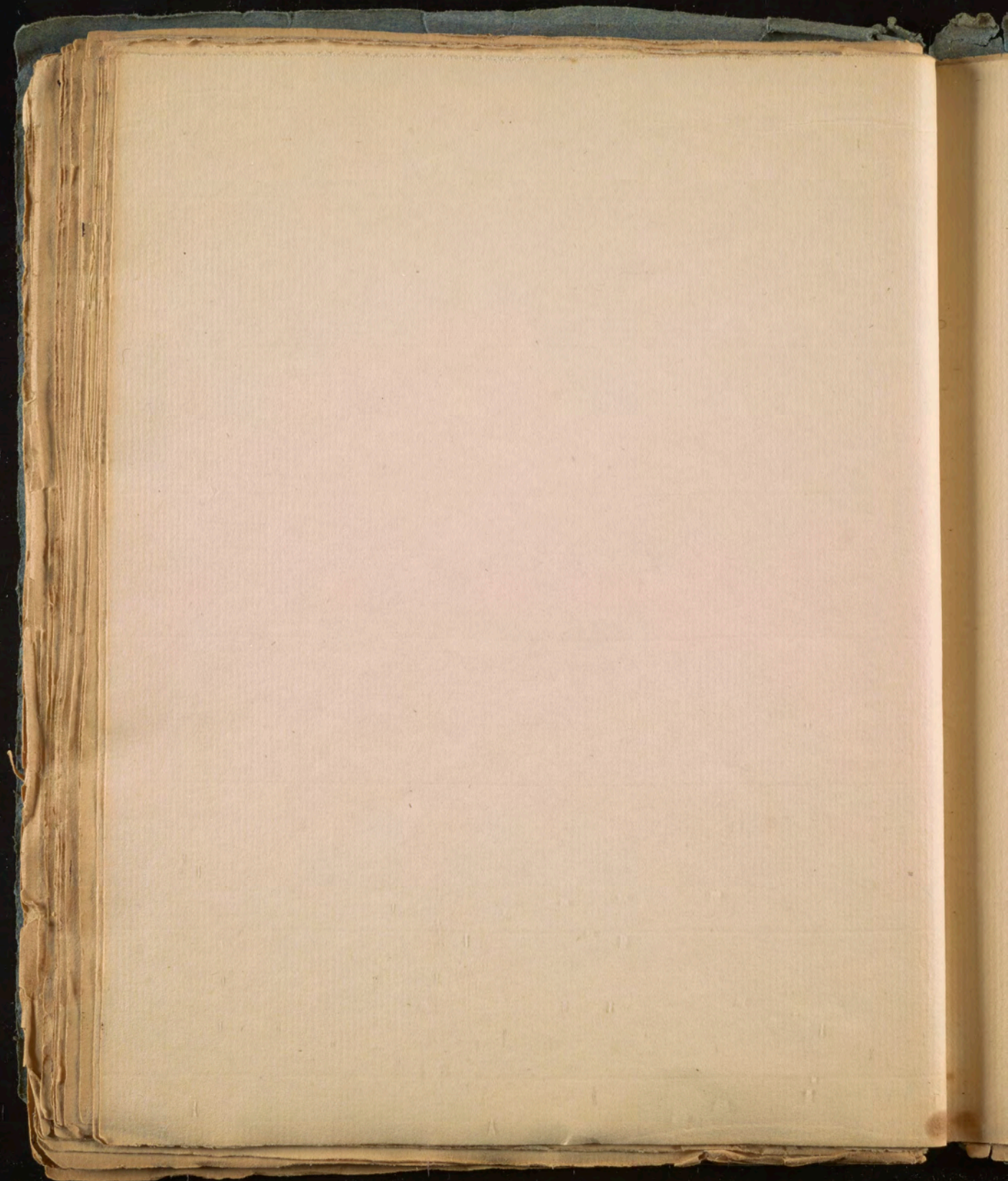




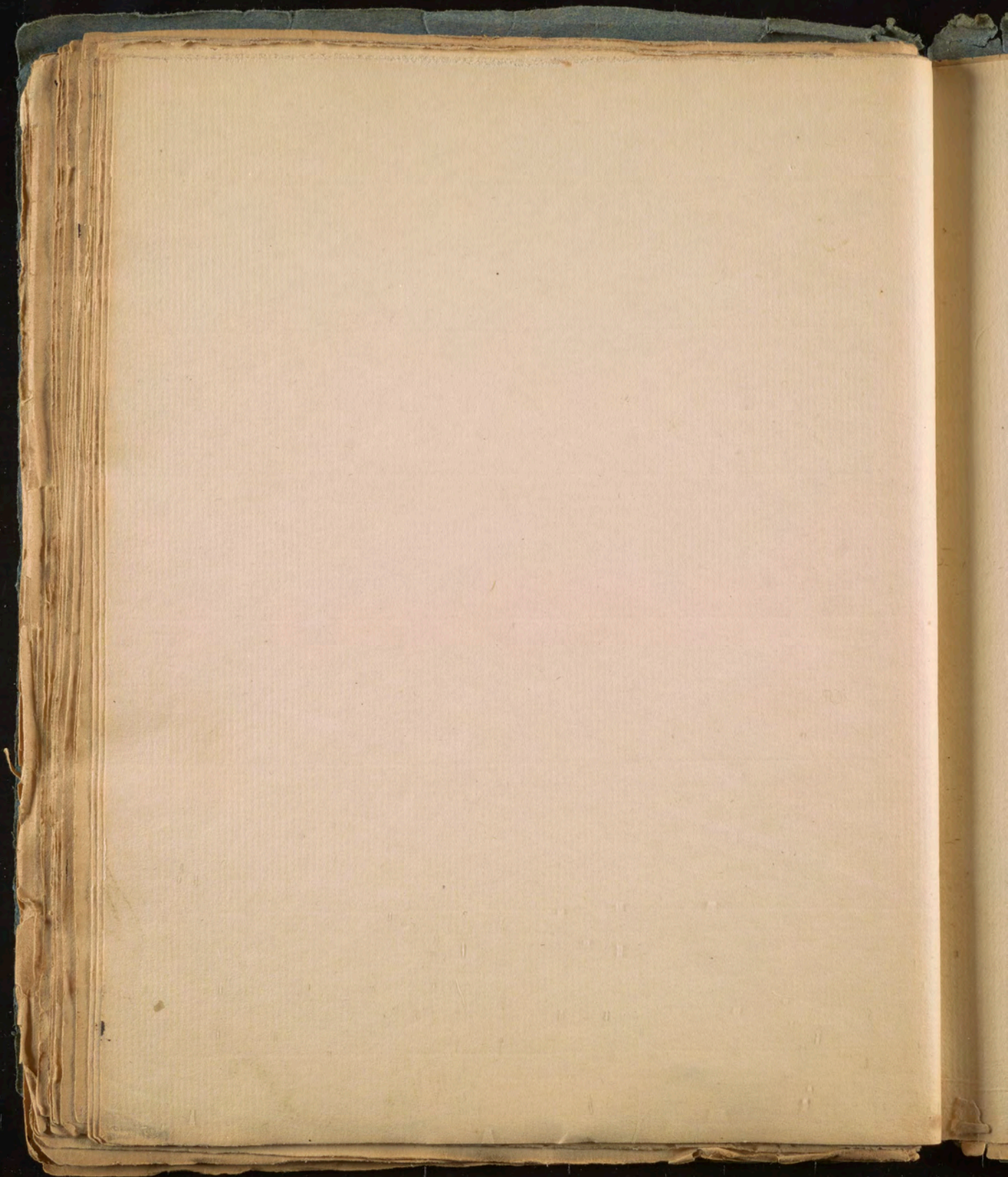


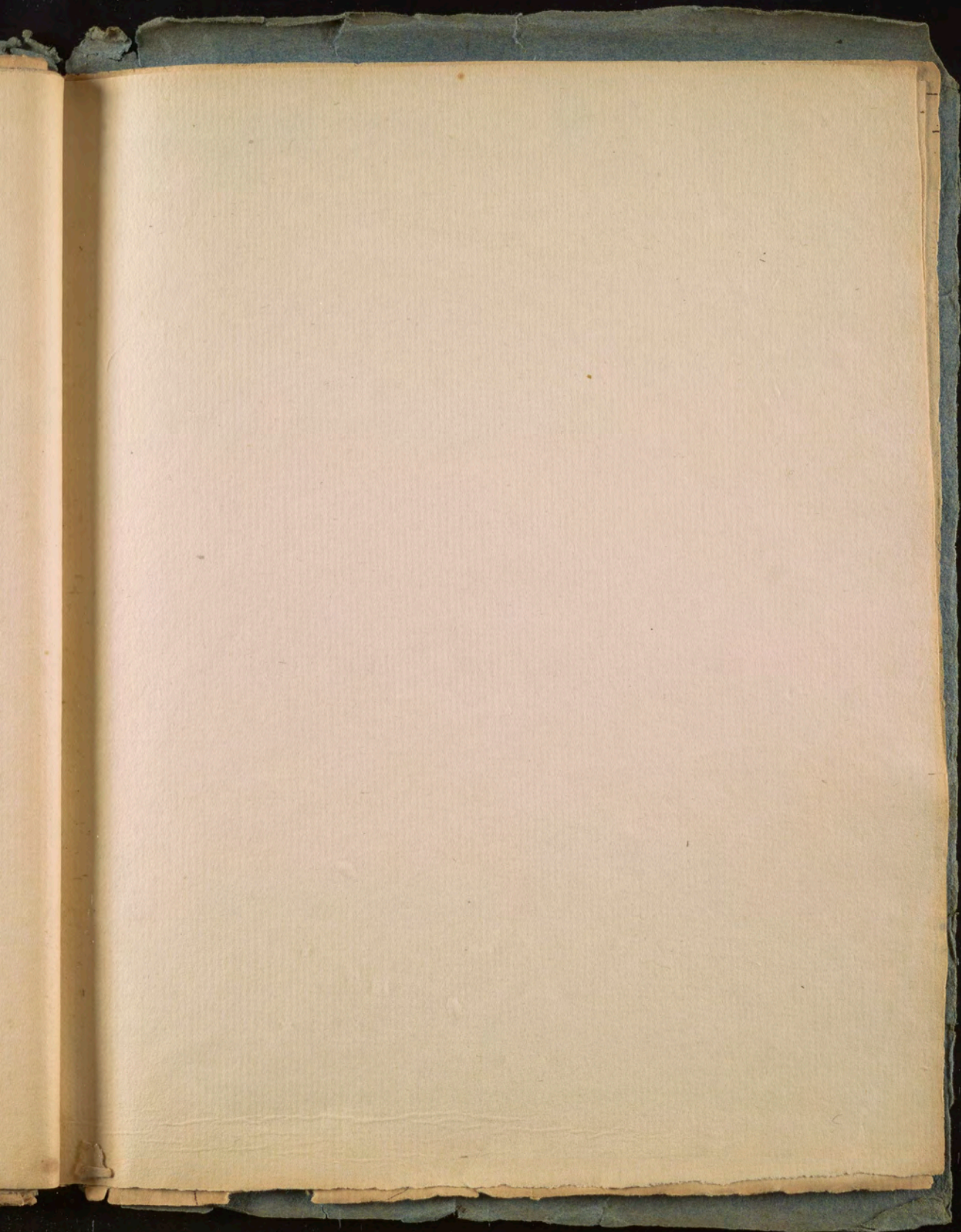


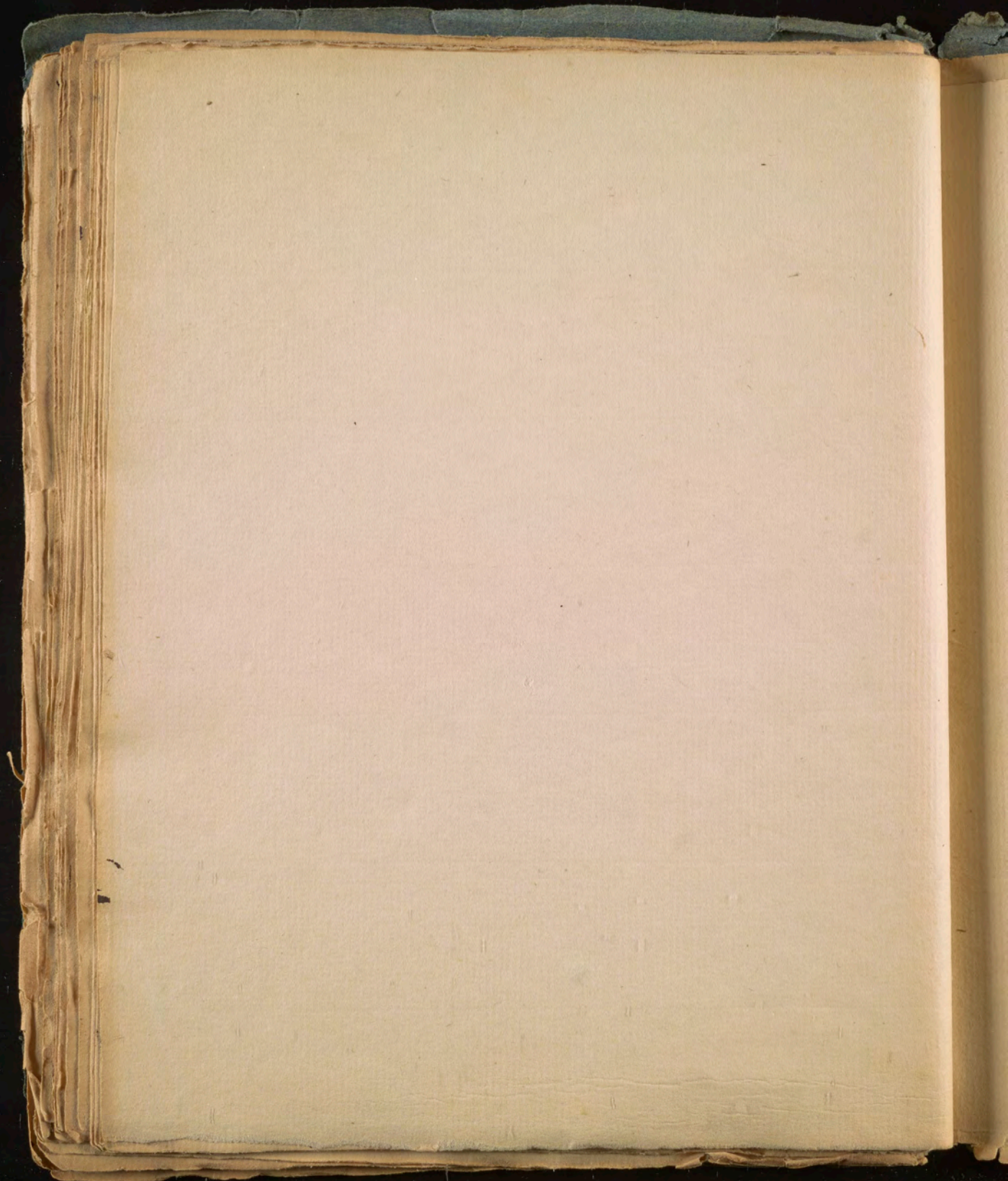


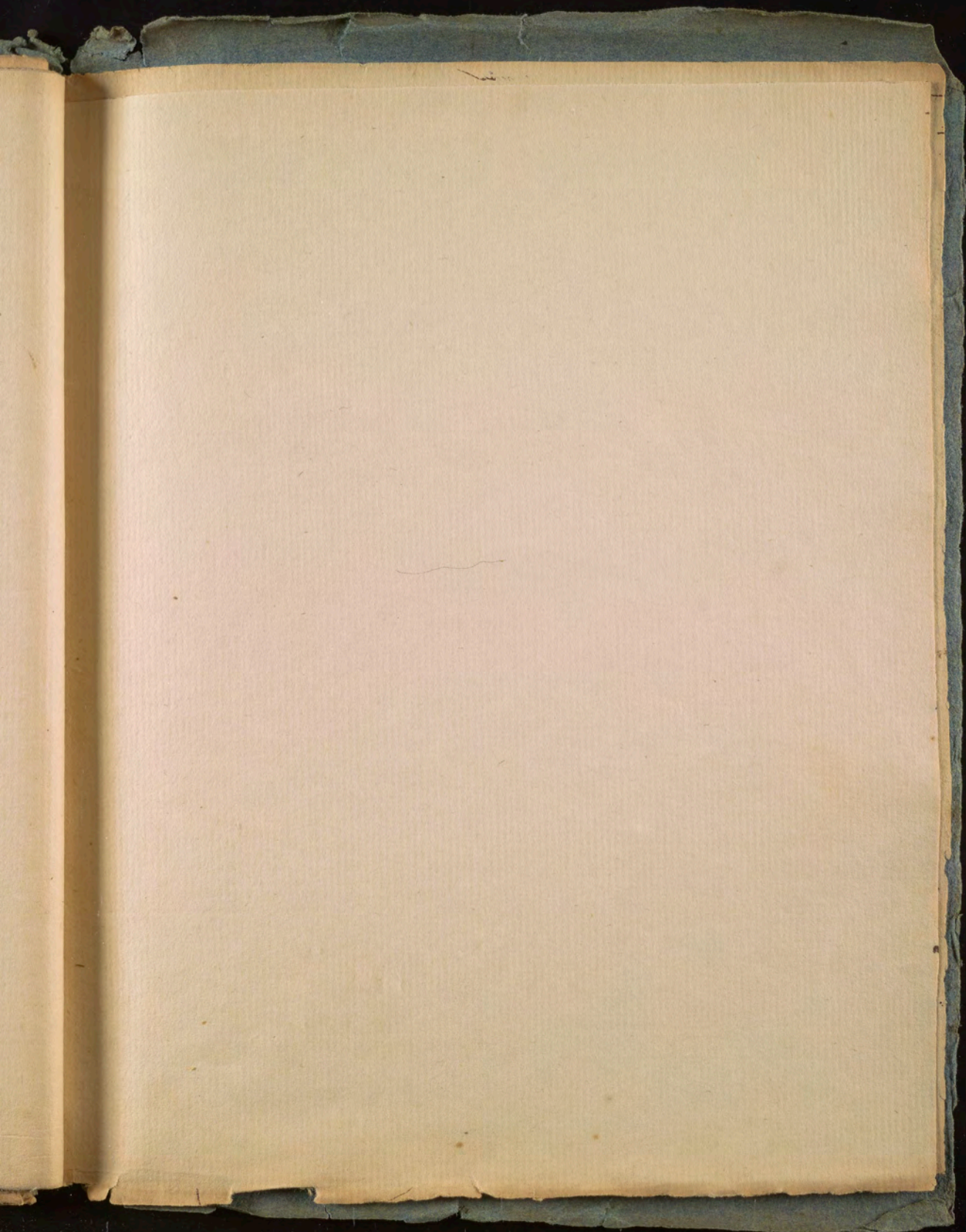


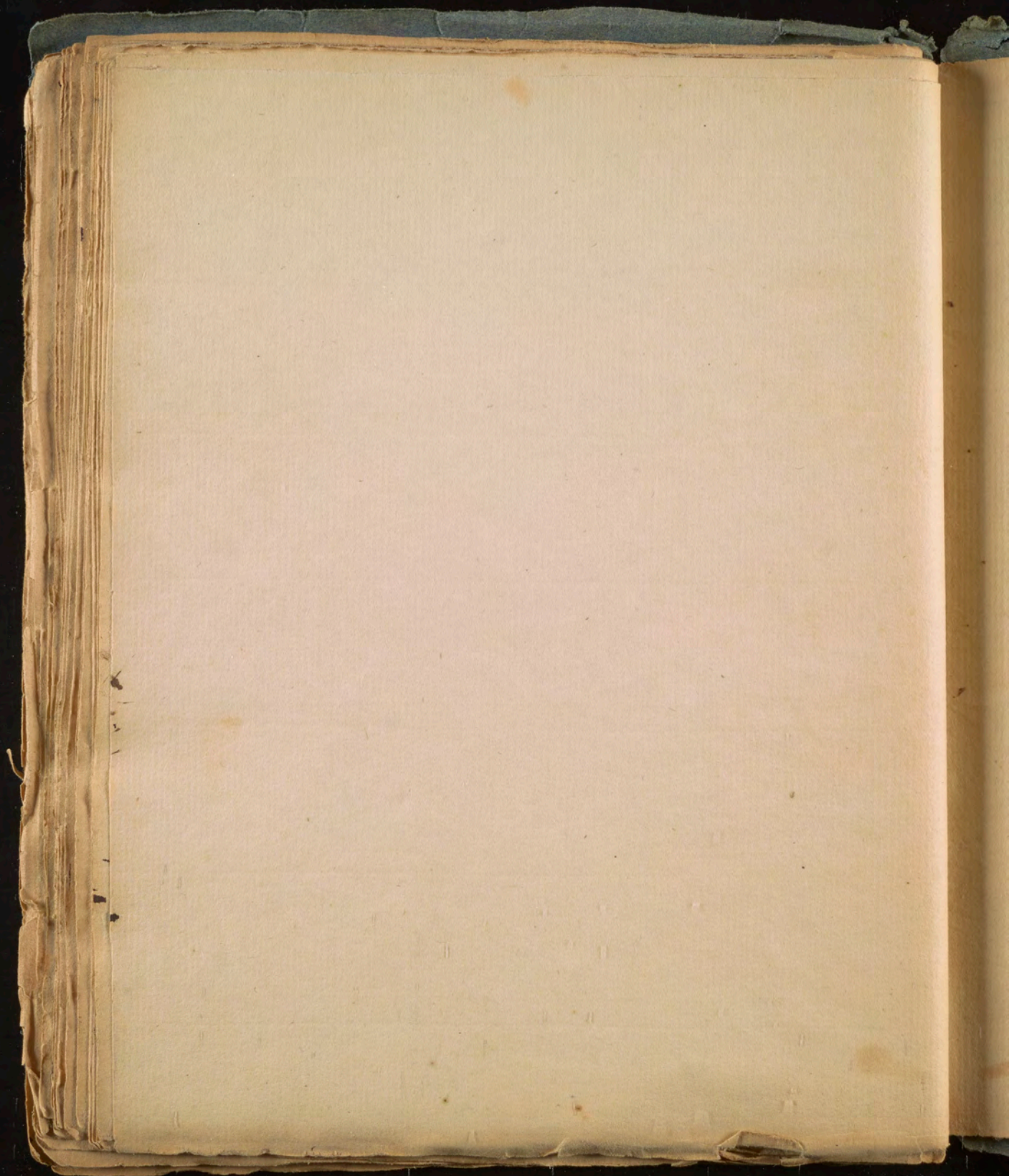


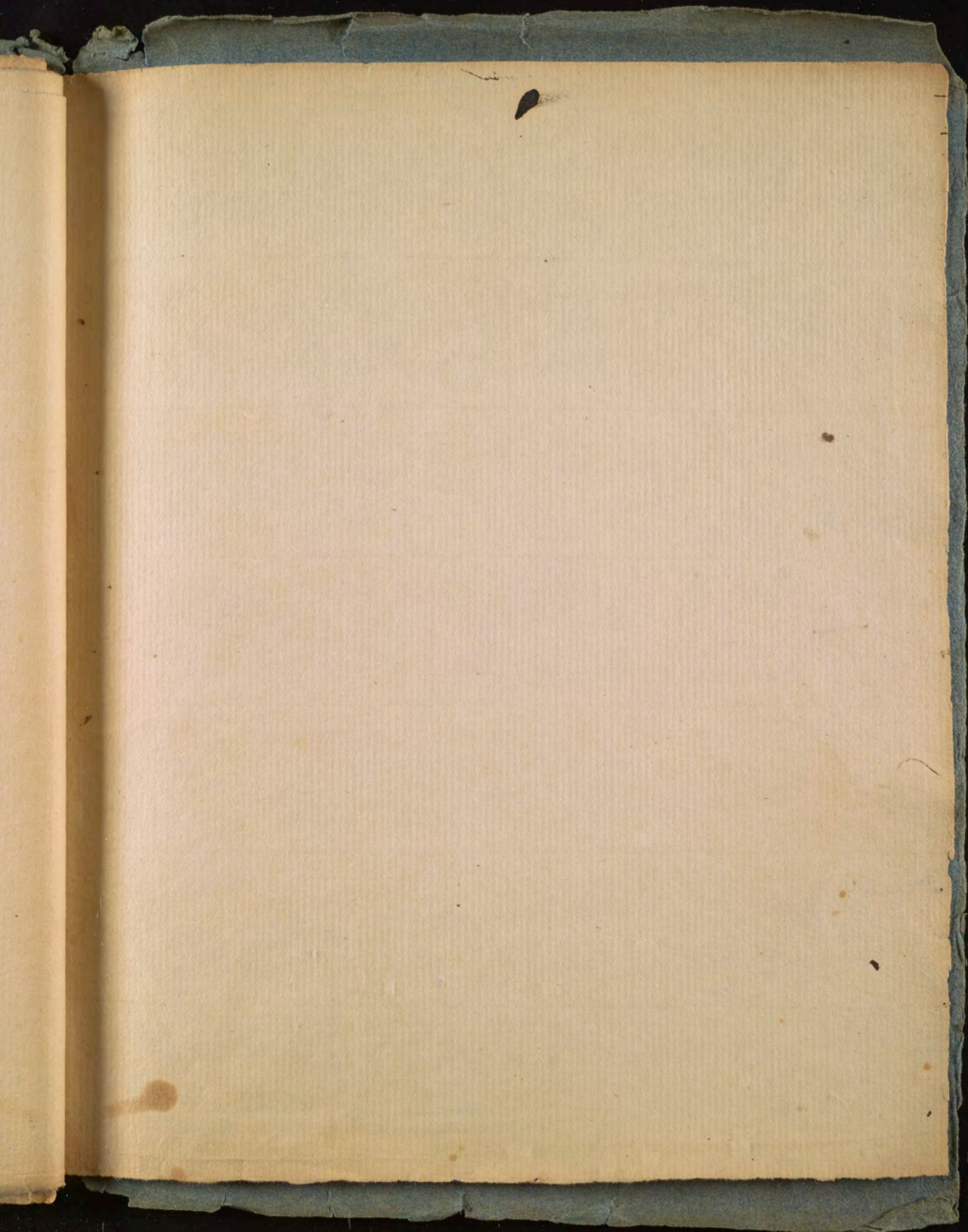


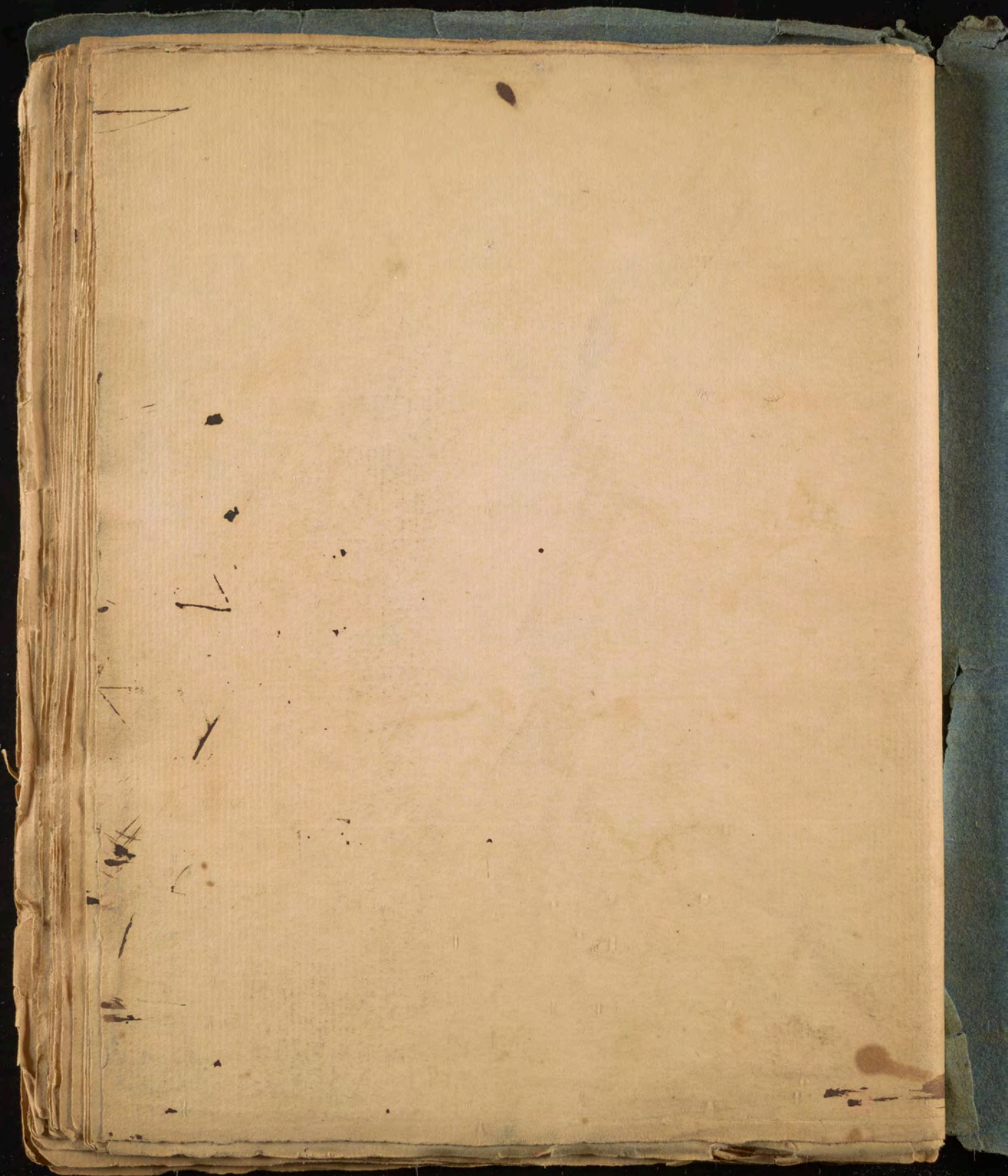












(afr)

